2: Covarrubias R-5 (1930-1933) 1938
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occupation of the women of caste who feel above doing heavy house labour, but they are not lazy and take to weaving with tenacity. In our house the wives and aunts of our host, all noble-women with servants to do the housework, remained all day

Loom (Prabot Tennun)

A — Pendalan
B — Tjetjaga
C — Pengrorogan
D — Selaran
E — Bungbunggan
F — Yenring
G — Belida
H — Srat
I — Sumpil
J — Apit
K — Épor
L — Tunda

glued to their looms and often continued working into the night by the faint light of a petrol lamp.

Towards evening the ground of the house shook, resounding with deep, rhythmic thumping — the women threshing the rice for the next day's meal. Two women pounded the rice in wood mortars with long, heavy pestles, each dropping her pestle alternately in unfailing, perfectly timed intervals, catching it on the rebound with the other hand. Then the rice was separated from

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142
286
302

252
516
354

ABOVE: A noblewoman at her loom

BELOW: For banquets men prepare quantities of saté, turtle meat en brochette, broiled over a bed of hot coals

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8:Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

38 *kĕrĕm* brazier (an essential item).
39 *pĕlita* oil lamp with a single spout for one wick
40 *lumbung* or *jinĕng* rice barn; also an offering at the *ma-gĕdong-gĕdong* ceremony, but made of palm leaf and much larger.

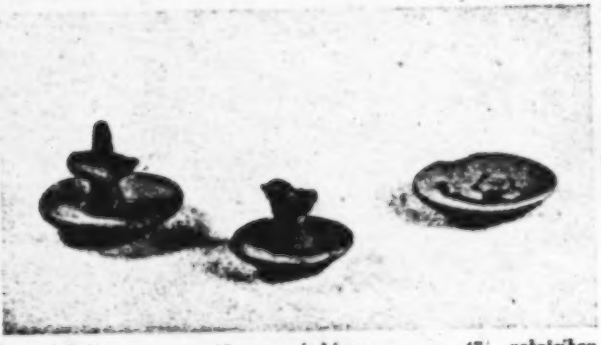
The following items, which make up the second group, are cult objects and replicas of offerings and are all made in terracotta.

41 *panjĕnĕng* an offering that is cited in all *pamangku* manuals and always in association with *pras* (No 53). It is also made from palm leaf and from dough, and sometimes formed from a number of Chinese coins tied together. The *panjĕnĕng* often includes the purificatory materials listed under No 47 and No 48.
42 *kuwak* or *tuwak* palmwine, used with libation offerings (Cf No 65), and is also made in dough.
43 *pasĕpan* round, undecorated brazier, on which is placed a decorated *kĕkĕb* (No 35).
44 *papijitan* square-shaped, undecorated bowl with a round base containing massage lotions for the gods. On the inner surface is inscribed a V-shaped marking which also occurs in No 56 over a lotus design, and again in No 61.
45 *kĕladi* edible root, which, according to my informant, is included as a component of the offering *'apang dadi'* 'so that it may succeed'. This item and *ubi*, (No 70) are replicas, but the actual roots are also used as offerings (Cf infra *salaran*). At the beginning of the rice planting the *kĕladi* is planted as an offering together with *kunir* (curcuma), an addition explained by the phonetic association with *kuning*, yellow. Characteristically Indonesian, this process of association by phonetic analogy is perhaps best known from the examples occurring in the Malay *pantuns*[39].
46 *panyémbéyan* an upright lamp with two arms and with a drip-tray at the base.
47 *pabrĕsihan* three substances for the toilet of the gods.
48 *pabrĕsihan* five substances for the toilet of the gods
tĕpung tawar finely chopped *dapdap* leaves,
sĕsarik biji kuning yellow-dyed rice grains,
minyak (fragrant) oil,
isuk-isuk unguent,
asĕm tamarind.
Offerings of water perfumed with flowers, eyeblack, toothpaste, powder, etc., are also presented to the gods
49 *chĕlĕngan* money box of the most simple form.
50 *tangkur iga* breast bone with ribs (on both sides).
51 *tangkur iga* breast bone with ribs on one side only. (Cf. sub *lis* No 1 and No 2).

[39] Cf. Dr. C. Hooykaas, *Over Maleise Literatuur*,[2] Brill, Leiden, 1947

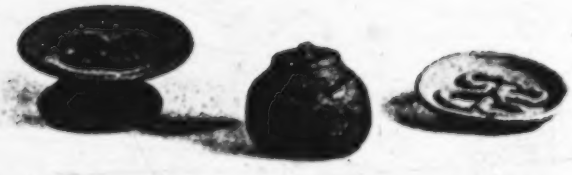
8: Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

[354]



45. *kĕladi* 46. *panyémbéyan* 47. *pabrĕsihan*

[815]



48. *pabrĕsihan* 49. *chèlèngan* 50. *tangkar ipa*